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**Moving Experiences.—Thoughts
Suggested by the Assorting
Of Old Papers.**

The writer's experience in moving his family and effects, from Wayne county to Ashland, have suggested this editorial. Believing that he can make the subject of interest to the general reader he ventures to write on what might be considered a merely personal matter.

But few families can live through a lifetime without having a "moving," and none but those who have a trial of it can fully realize the amount of anxiety, labor and loss that is incurred in going through the ordeal. Outside of these are the sacrifices of parting with neighbors, and property which have endeared themselves to us through long associations. One of the troubles of moving is the assorting of a certain class of accumulations, which can be best described as "things which are precious to burn and yet scarcely worth carrying along." Among these are piles of magazines, newspapers, and periodicals; and letters of love, friendship and business.

It was remarked after the Chicago fire, that one of the blessings of that disastrous event was the relief afforded to those who had been cumbered with large accumulations of this class by their accidental burning. This remark, however true in relation to a certain class of things that constitute the general pile of accumulations, does not apply to all. There are some things in the collection that are of more value than can be told by dollars and cents. They recount to us by-gone days and events, and refresh our memories concerning them in a very pleasing manner, although some of these are sad within themselves. For instance it is pleasing to unfold the letter written by a dear friend of your youth, recalling to your mind incidents almost forgotten, but sad to reflect that the friend that dictated those words has now departed from the scenes of earth and is enrolled among the inhabitants of the silent city. To read a letter written by a friend who is dead awakens sad thoughts, indeed. Reader, some of our friends will read our productions after we are dead, let us write accordingly. Among the matter in the writer's pile of accumulations, that would be of interest to many readers of the EVANGELIST, are many letters written by men prominent in the once united Dunkard Church. Some of these were the writer to break through the seal of privacy, and publish them, would cause somewhat of a sensation. We wonder whether some of those who

are now giving a quasi support to Annual Meeting rule, would be willing to recognize their own hand writing, if their letters were handed to them. They certainly would rather not recognize the sentiments expressed, as it would be impossible to harmonize them with their subsequent actions. We notice among some threats of rebellion against A. M. power years ago, when that power was just beginning to assert itself, who in later years when it became much more formidable, "embraced" the "monster of frightful mien" even at the sacrifice of conscience, principle and friends.

Then, too, the files of the church papers, from the first weekly conceived by brother Holsinger, down to the present time, making interesting reading and affords food for reflection. The writer's collection dates no farther back than Vol. 3, of the *Christian Family Companion*, which had not gained great proportions yet at that time. It was a "little one" but no doubt large enough to supply the demands of the church and all that the church at that time would support. Among the writer's to its columns were Asa Ward and Leonard Furry, and others now dead. The editor was evidently too busy compiling correspondence, setting type, and apologizing for the progressive sentiments of his contributors, to write much editorial matter, compared with what the same paper contained at a later day. It certainly is to be regretted that the *Christian Family Companion* was ever changed in name, or principles, from the time it was first started. If Bro. Holsinger would not have sold his paper, either the church itself would have become progressive in principle, or the division would have come much sooner, and in a better shape. The division between the Old Order and the Progressive was natural, and perhaps inevitable. The third division of so-called Conservatism was dictated by policy alone, and was altogether uncalled for. This is the only conclusion that can be deduced in studying the history of the church from the files of these old papers.

The foundation for the Conservative church was laid when a young aspirant stole into the office of the *Christian Family Companion*, and feloniously purloined the subscription list, representing years of honest labor, and upon that foundation started a policy journal which could blow hot, or cold or not blow at all, as self-interest dictated. And while other journals more conscientious, and true to principle, fought the battles of progressiveness on the one hand, and anti-progressiveness on the other, this policy journal by stupendous silence, gathered to its standard those who were averse to controversy, and feared the consequences of division, and who now represent the greatest conglomeration of inconsistencies and contradictions that the world ever saw. Fellowshiping and distellowshipping, Christianizing and heathenizing, blessing and anathematizing for the same and similar offenses. Professing non-resistance and aversion to litigation, yet forcibly barring church doors and suing at law those

whom they have unjustly expelled. This sad story is plainly written in these old papers and will be handed down to future generations.

The Lent Season.

The adherents of the Roman, Greek, and some other communions are now in the midst of the Quadragesimal fast, which in one period of the church, was observed with great severity. It is yet so observed by communions in Europe and the Orient; but in this country the irrepressible nature of the people is against any variety of strictness that interferes with the eating habits of the people. It is, of course, observed by the Catholics in a form, and meat is abandoned partially, and that is about all.

Some ecclesiastical writers claim for the custom Apostolic origin, and that it has come down from that period of the Church's history. But the claim is faulty, because there is no scriptural authority or divine command for a fast of forty days, or even forty hours.

There is little doubt that the forty hour fast—the two days that Christ was in the tomb—was kept very early in the existence of the Church; and upon that custom the forty day fast was established, and as the pure Christian doctrine was covered up and mingled with the heathen and idolatrous ceremonies and observances, the greater grew the importance attached to it.

Fasting is a good custom, considered as a health measure, and many persons might derive some benefit from maintaining a fasting practice; and if they are unable to do it without attaching some religious importance therewith, there would, probably, be no harm in doing so, as long as it is held as a private fancy.

The practice first began, it is almost certain, as a private fancy, and was regarded with indifference where members of the same church did, and did not observe it, living in peace with one another and imputing to one another the best of motives. But in time some ecclesiastical rulers ventured to enforce their fancies and demand that the people over whom they ruled, should practice as they did; and in about two centuries remarkable quarrels arose about the fasting question. Some wanted it to begin at one time, and some at another, and others wanted it to cease at a certain hour, against which objections and arguments were offered. Finally, when the ecclesiastical power became supreme, as a human institution, the forty days fast was planted as a permanent observance and obedience thereto was enforced.

Fasting as private exercise is worthy of encouragement; but as a church observance, there is no scriptural authority that demands it.

Seeing Jesus.

Great men beget curiosity, and half of the world will turn out of its way to see a noted person. This disposition has always been in man, and it always shall be.

A great many years ago a man climbed into a sycamore tree to see a famous person pass. He did this because the press was so great that he could not get close enough to see him, as he was small of stature, and could not

look over the heads of the assembled multitude to gratify his curiosity.

The man was a tax-gatherer and the person whom he wished to see was Jesus Christ, the only begotten son of God. The tax-gatherer was successful in his endeavors, and he saw the noted Galilean; and, moreover, the Galilean also saw him and spoke to him, and delivered a wonderful message—"This day is salvation come to thy house." Zaccheus saw the Savior as he desired, and the Savior saw him and blessed him, and that day became his guest at his home.

Jesus will see any one who will climb up to see him; and he will become the life-long friend of any one who will make the effort. But there are many persons who cannot see Jesus. They have mountains of some kind in their way, and they will not climb up as the little man of Palestine did. The press of business, of making money, of the fashions, of intemperance or of desperate wickedness is so great that they cannot see Jesus, the son of the living God, and they will make no effort to climb up high enough that they might have an unobstructed view of the great and notable man who died for the sins of the human family.

Jesus will be a guest at the home of any one who will climb up; and he will do it without even an invitation, and will bring with him unspeakable riches and joy that will endure through the storms of ages and the crash of worlds; and he will never forsake nor forget.

Who will climb up to see Jesus?

The Scriptures as a Reader.

Considered apart from their divine message, the scriptures form the most useful book that there is. As a literary production, it is unequalled in any feature it may be tested with other books. Every phase of human character is displayed in its pages and in a style more life-like than any other writing presents. There is in it, history, biography, poetry, law, ethics, geography, etc., in simple and sublime language, with such diversity of style that it cannot fail to meet every demand as a reader in common schools. But sad to say, in this Protestant country there are several States where the Bible is excluded from the public schools.

The German language was erected upon Luther's Bible and owes more to it than to all other aids that have made it what it is; and the English language has a foundation no less illustrious. Wiclif's Bible is that foundation, and upon it the various dialects were unified. That book was read and talked about by the masses, and its phraseology became the prevailing dialect of the land.

The Waldensian people made it their great book of literature as well as their bosom associate and precious treasure. By it they stood, talked, lived and died.

In this connection, late news from Greece is pertinent. In the public schools of that commonwealth, the four gospels of the New Testament is used as a reader by the children of the most advanced classes, and the result is so encouraging that the

new Minister of Education proposes to extend their use in the higher schools. Well, why should he not? The literature of the New Testament is admirably adapted to literary drill, and the thought leads to the contemplation of higher manhood and the practice of the virtues and righteousness which alone are able to afford substantial happiness in this life and in eternity.

Will He Be?

A brother over in Pennsylvania, in a late communication facetiously remarked that he thought of preparing some one-page articles for the EVANGELIST, as brother Martin has done. We hope he will; we need several such writers. Two long articles are all that we can use in one issue, and we have special writers who will supply some of them and as the wants of our readers demand short and well-written articles, such are always in demand.

To write a long article and make it interesting requires careful study, and a good deal of time, and this our correspondents cannot afford unless they receive a money compensation for their productions. But the very ordinary man has some excellent thought at times, and a few moments spent in putting it on a sheet of paper will not interfere with other arrangements. A few good thoughts spread over six or eight pages of foolscap paper makes an intellectual morsel, too thin for this progressive era.

Bro. Martin's stock of one-page articles will be exhausted next week; will he and others replenish the drawer?

The Irish dynamiters are now at work blowing up church houses in their native country.

An exchange says that General Grant has quit smoking. Well, he is old, but it is better to reform late in life than never. Let the young men follow his last example instead of his first.

This is the way it is likely to be: "Bro. J. P. Kinzie, of Appanoose, Kan., agrees with brother Fessler in regard to the plan of holding A. M. He thinks it ought to be made self-sustaining. He suggests that raising the price of tickets for brethren to \$1.50, and for sisters to \$1.00 will bring about the result. No doubt this matter will be considered by our next A. M.—*Messenger*. Is it to be a show?"

NORTH LIBERTY, OHIO, March 7th, 1885.—Editors of the EVANGELIST: Will you please allow me space in your spicy paper to thank the good people of this congregation for a copy of the EVANGELIST which has been forwarded to me, bearing evidence of having been paid up to Feb. 17, 1886. In the absence of explanation I shall gratefully accept it, as an appreciation of services, which I regard as a duty and a pleasure. The paper shall receive a hearty welcome in our home, and this token of respect and gratitude shall not be forgotten.

With my best wishes for the EVANGELIST, the College and the Cause in general, and also a repetition of my sincere thanks to the donors above named, I remain yours fraternally,

ISAAC RUBY.